



# GOLDEN GATE

A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

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## GEMS OF THOUGHT.

Sweet mercy is nobility's true badge.  
A truly noble nature can not be insulted.  
Virtue is like a rich stone, but plain set.  
—Bacon.  
Bear and forbear is short and good philosophy.  
An indiscreet man is an unsealed letter.  
—Chamfort.  
Knowledge without love is a body without life.  
Tide and wind stay no man's pleasure.  
—Southwell.  
Creation lives—man is but a witness.  
—Victor Hugo.  
Barbarism may be excess of civilization.  
—Lamarine.  
Revenge—bitter sweets from the devil's garden.  
—Signer.  
Respect white hair—especially your own.  
—Provençal.  
Heart has reasons Reason cannot understand.  
—Bessuet.  
Fortune does not change men; it unmasks them.  
—Necker.  
The world knows nothing of its greatest men.  
—Sir Henry Taylor.  
Fretful people always shut out the sunlight and grumble about the darkness.  
They are never alone that are accompanied with noble thoughts.  
—Sir Philip Sidney.  
Religion would not have enemies if it were not itself the enemy of our vices.  
—Massillon.  
The richest genius, like the most fertile soil, when uncultivated, shoots up into the rankest weeds.  
Dost thou love life? Then do not squander time; that is the stuff life is made of.  
—Franklin.  
I will not feed on dog eat great talls ill, Dull the world's sense with mediocrity, And live by trash that smother excellence.  
—George Eliot.  
No man is so foolish but he may give good counsel at a time; no man so wise but he may err if he takes no counsel but his own.  
A blemish may be taken out of a diamond by careful polishing, but if your words have the least blemish, there is no way to efface it.  
—Confucius.  
It is said that a flea can draw fifty times its weight. A lie is still stronger, generally drawing a hundred others after it, each perhaps bigger than itself.  
Princes have courtiers, the voluptuous have companions, the wicked have accomplices, the merchant has partners, but none but the virtuous can have a friend.  
It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he, who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.  
—Emerson.

## The Power of Thought.—"Thoughts are Things."

A Lecture Delivered in San Bernardino, Cal., by Mrs. Ella Wilson-Marchant, Sunday, November 24, 1889.

Human beings are only beginning to understand the power of individual influence for good or ill, for weal or woe; are only beginning to understand that in humanity itself is centered all the beneficent powers of a God, or all the demoralizing influences of the medieval devil. Every action, every word, every thought put forth by any single individual, as well as by collective numbers of individuals, from the beginning of the human race until the present moment, has lived on, reverberating, echoing and re-echoing "down the corridors of time," multiplying and bearing fruit of its kind, and the end is not yet.

You may think, perhaps, that whatever stops short of the overt act, the spoken word, even though it may be the thought of murder, on the one hand, or the most benevolent intention or kindly feeling on the other, may have no influence for weal or woe upon the destinies or lives of your fellow-beings. But in the spiritual light that is now streaming down upon our world from the spirit spheres, revealing more and more that which before time was unknown, or even, perhaps, unsuspected—just as the morning sun, streaming through the window into the hitherto darkened room, reveals a whole mass of flying motes and dust not seen before—in this spiritual light, I say, this idea is shown to be a mistaken one, for even the unspoken thought, we learn, has its power and is felt in the world of being all around us.

When I first heard Mrs. P. W. Stevens lecture (in 1883), she was in the habit of describing spirits for a short length of time before she began her lecture. She would say, for instance,—"I see, standing by that lady—or that gentleman over there, a spirit who is so-and-so" (describing him), "and he says so-and-so. I cannot tell you how I know what he says," she once explained, "but I see a vaporous substance, greyish-like in color, and it seems to come in waves from him to me, and when it strikes me I get the impression of what he says."

Is thought, then, tangible to those beings who are so related to the spiritual that they can perceive it? For answer, permit me to fall back upon spirit assertion, and my authority is the spirit of Rev. John Pierpont, the whole-souled phreologist and reformer, speaking through his special medium, Mrs. M. T. Shelhamer-Longley, of the *Banner of Light* Free Circle, of Boston.

"We have claimed many times," he says, "that thought is substantial; it is something more than a mere abstract principle, it is substance, and as it passes from the mind, it may be sensed at least by intuitive, sensitive minds. Can thought be seen? Yes; by spiritual discernment, by the awakened vision of the spirit, thought can be seen. Then how does it reveal itself to the sight? It appears, passing through the atmosphere, from one mind to another, like a wave of vaporous substance, colored more or less according to the intensity and the direction of the thought." [You see this corresponds with Mrs. Stephens' clairvoyant view of it.] "Those who are highly exercised upon some humanitarian subject—feeling a warm, living wave of power flowing out from their own souls toward their kind, vitalized by the desire to bless and uplift and inform their fellows—emit from their spiritual lives a wave of this vaporous substance of which we speak, that is crimson, almost, in hue; it is warm, vibrating, beautiful to behold, and colors the entire aura or atmosphere of the individual who exerts the thought."

"There is much in the universe that is substantial, that is substance, which cannot be weighed, handled or discerned by the physical senses of man; yet these elements exist and exercise a wonderful power not only upon human life but upon every condition of existence in the universe. Thought itself is a wonderful power, moving in all directions, impinging upon human minds, elaborating itself through external speech, making its forces felt on every hand; and thought of which we speak is real, tangible, and although seemingly imponderable to your external

sight, it has a gravity of its own, a specific weight, which is understood by progressive spirits, and which really proves to those discerning minds that thought is the power that moves the world."

There are those still embodied in the flesh who can (probably by spirit help) perceive sufficiently well to tell you what you are thinking of, or by taking your hand, take you directly to an object you may have in your mind. The world calls such persons mind-readers. You know that is what they called Bishop, the man the doctors are accused of dissecting while he was in a trance condition, in their eager search for the secret spring somewhere in his organism by which he accomplished his marvelous mind-reading exploits. If one individual can influence the thoughts and actions of another in a distant apartment, or even many miles away, simply by an effort of his will, as is frequently done by a psychologist or mesmerist with his subject, then it is self-evident that something passes from one to the other. "All brains throw out vibrations, as all strings when extended give off waves of sound," Hudson Tuttle calls these thoughts waves, "æthereal waves," and claims that they are transmitted with greater rapidity than vibrations of light, their velocity being 250,000 miles in a second, while light travels only 186,000 miles in the same length of time.

As long ago as 1853, Professor Hitchcock, in a work entitled "The Religion of Geology," claimed that "the discovery of modern science shows that there is a literal sense in which the material creation receives an impression from all our words and actions. Our words, our actions, and even our thoughts make an indelible impression," he claims, "upon the universe. Thrown into poetical form, this principle converts creation into a vast sounding gallery; into a vast picture gallery; and into a universal telegraph."

Quoting Professor Habbage, who, from scientific premises, deduced the conviction that "the air is one vast library, on whose pages are forever written all that man has ever said, or woman ever whispered," Professor Hitchcock, from several additional scientific premises, gives us to affirm that "an electrical influence is excited and propagated by almost every muscular effort, every chemical change within us, every variation in the state of health or vigor, and especially by every mental effort."

The stronger the emotion, the greater the change; so that those great mental efforts and those great decisions of the will, which bring along important moral effects, do also make the strongest impression upon the material universe. We cannot say how widely, by means of electrical force, they may react; but if as subtle a power does, as we have reason to suppose, permeate all space, and all solid matter, there may be no spot in the whole universe where the knowledge of our most trivial outward act may not be transmitted on the lightning's wing; and it may be that beyond this darkened world may be found no place where beings do not exist with sensibilities keen enough to learn, through electrical changes, what we are doing and thinking." He calls attention to the marvelous discovery which enables him to convey and register his thoughts at the distance of thousands of miles by the electric wires; and then asks if it should excite any higher wonder to be told that, by means of this same power, all our thoughts are transmitted to every part of the universe, and can be read there by the acute perceptions of other beings, as easily as we can read the types or hieroglyphics of the electric telegraph.

He thinks it a startling thought that the most secret workings of our minds and hearts are momentarily spread out in legible characters over the whole material universe, and concludes, "To believe and realize this is difficult; to deny it is to go in the face of physical science." These were the assertions of scientists—not Spiritualists—over thirty years ago.

Some six or eight years ago the great medium-inventor, Thomas A. Edison, announced that he thought he had discovered a way to telegraph across the Atlantic without a wire. His idea was that the electric current would follow a direct chain of molecular connections, which was to stand in place of a wire. The difficulty suggested was the small one of finding the exact point of connection on the opposite coast. But the matter seemed to drop with the mere announcement. A few

years later, the great medium-inventor announced that he had been mysteriously informed of a new force compared to which all known forces sink into insignificance.

Permit me here, in further laying the foundation for the superstructure of my lecture, to fall back again upon Mr. Pierpont for spirit authority and elucidation. He said a year ago—"We" (in the spirit world) "make use of the electric currents of the atmosphere for despatching news from one part to another, in such ways as are far in advance of those which are employed on earth. And yet, do not think the time far distant when minds will expand here upon your own plane of existence, sufficiently to receive these ideas and give them out to the world. We believe the time is coming, and perhaps it is not even one century ahead, when the laws of electricity will be better understood, but more especially in detail, than they are to-day; when such a system of communication between the different parts of the world will be established that one may visit his brother beyond the seas in almost no time, and one may communicate with his friend who is far away in an instant, and receive in return the response for which he waits."

That last sounds like mental telegraphy, of which we heard a little in the last few years. The adepts of India claim to practice it over almost any distance, and I have heard of two or three mediums in America who claimed that they could send messages to one with whom they were in complete sympathy, and receive responses over hundreds, and even thousands of miles. You may say, "Spirits carry the messages," and I am not prepared to say that they do not, for I feel assured that in very many cases they do carry the mental wish or thought to the object of that wish or thought. But I believe it to be a fact that mental telegraphy is generally practiced on short distances now, either consciously or unconsciously, but generally unconsciously.

As a demonstration of the power of thought to wound or heal and also to reach beyond the brain that generates it, I will relate an incident that came to my own personal knowledge, occurring a few years ago at a Spiritualist Camp meeting at Oakland. On the last day of the meeting a sensitive said to one in whom he had become somewhat interested: "I want to ask you a question. When I first see you coming into the tent on any occasion, it looks light all around you, and I feel all right about you. But afterwards, sometimes, when you look around towards me from among the audience, something seems to come from your forehead, right here," [indicating with his finger, just above the brows], "and this something seems to strike me, and it hurts me. Now, what is the reason of this? Can you explain it?" His friend thought for a moment, and then said—"I think perhaps I can. There are those on this camp-ground who, I feel, have wronged me, and whenever I see them, I have a hard, bitter feeling toward them; and I seldom, if ever, come here and go away again without having that feeling excited, and I presume that has caused the phenomenon you speak of." And the sensitive concluded that that was the solution of his problem.

Consciously, or unconsciously, we all practice mental telegraphy. We have heard more or less about this fact of late years couched in the terms, Thought Transference, and Thought Waves. Have you never, in company, spoken of something hitherto unmentioned, and had another say, "Why I was just thinking of that myself?"—or involuntarily struck up a tune, and had some one say, "How came you to think of that particular tune, or song?"—or just running through my own mind—"or, thinking of some one who perhaps had not been in your mind before for some time, and had them turn up just then showing that they had felt your concentrated gaze, and had been drawn by it to turn and look at you."

Again, a whole neighborhood, or minds similarly constituted all over the world, seem to get the same idea at one and the same time, without any recognized com-

munication with each other, and it is called a Thought Wave. The same idea will be wrought out, with a few variations, in an invention, and inventors will quarrel over the patent, each pleading a prior claim. The same thoughts will be simultaneously expressed among writers, in both prose and verse, and the authors will accuse each other of plagiarism.

Mr. Pierpont claims to believe that high and spiritualistic ideas originate in the great Source of all Intelligence, and that these float in the atmosphere until they find a lodgment in receptive minds, and that these receptive minds but catch up and transmit to the external understanding, the inspiring ideas which belong to humanity at large. A prophetic idea, or premonition of coming events, may pervade many nations simultaneously, or prevail more or less all over the world, as seems to be the case at the present time. Much of this is undoubtedly due to spirit influence, inspiration and communication; but much of it, also, is probably due to the influence of mind upon mind, borne along from one to another, until the whole world has caught, or is catching, the infection. Let an excitement of any kind break out; let a few minds become strongly moved in any one direction, and they affect others, until the excitement becomes a general one; as witness the California gold fever of 1849, when it is said that ships lay rotting in San Francisco harbor because they could not man them for sea, sailors, and all others, having gone to the mines. Witness, also, the insane stock speculation of a few years ago, in which so many became ruined, while a few arose to wealth; and the equally mad land speculation, still later, in Southern California. So with the worst passions of human nature, as hate, murder and revenge, as manifested in the Reign of Terror in France, and in wars generally. When, under these circumstances, one asserts, "There is war in the air," or, "There is speculation in the air," he has scarcely used a figure of speech;—he has come more nearly making a literal, matter-of-fact statement. War, *per se*, or speculation, *per se*, is literally in the air, flying here and there, thicker and faster than thistle-down in the autumn wind, or snowflakes in the winter storm.

Like attracts like; and like begets like, also. Love begets love and hate begets hate; so on through the whole catalogue. Let a group or household be ever so cheerful and sunny, and, all at once, let there enter an ill-natured person who begins to snap and snarl at everything and everybody, and at once the whole atmosphere is changed, a cloud gathers over the before sunny group, and every one feels uncomfortable, to say the least; if, indeed, every one does not feel like snapping and snarling too; and perhaps everything will seem to go entirely wrong with every member of that group for the rest of the day.

One ill-natured person is enough to sour a whole family, or household, or perhaps to set a whole neighborhood by the ears, so wide-reaching are the influences of evil passions. The world's treatment of its criminals—for which the blame must attach to that system, or state of society, that first makes the criminal, and then makes it a necessity to punish him for being a criminal—only makes more criminals, until the disease is spread far and wide; and this spreading and begetting process has been going on ever since the race began, until it is really a wonder that there is as much goodness in the world as there is to-day—and there would not be if higher, nobler, more loving thoughts and influences were not continually sent down to us from the higher spirit spheres, and they, in their turn, attract like, and beget like. In the soul's progressive march the primal impulses are from above, falling upon the heart as the dew upon the flowers, fructifying the angel germ within, and causing it to grow and expand. And the good is seeking, and has ever been seeking to overcome the evil—not with evil, that cannot be done, two wrongs never make one right—but with good. Love is the one supreme universal Savior. God is love, and love is God. You can never raise or reform the fallen by applying the lash. That is a leverage which will only still further crush them down. Crime is disease; disease inherited and propagated in a thousand ways among mankind—not the least of which is thought-transference—and love, pure, holy, unselfish love is

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Written for the Golden Gate.

## Reminiscences of An Old Spiritualist.

[CONTINUED.]

A. B. Whiting, another inspirational speaker, came several times to Lafayette. He was quite a young man, very proud and fastidious about his dress. He had a beautiful head of hair, which curled naturally, and which he was careful not to muss. He was very unsophisticated, and knew little of the ways of the world. He, like the last two speakers, would remain some weeks with us, speaking occasionally in other places, within a radius of twenty or thirty miles. He was entirely unconscious when on the rostrum, and did not look like the same person when under control; the change in the expression of his countenance was so great, that it was the general remark of all who heard him. He was a grand speaker, one of the most eloquent then in the field; indeed, I do not know any since, who I think was superior to him. He usually improvised poetry after each lecture, the rhythm and diction of which were more euphonious, and the language better chosen, than any on the rostrum at that time. His lectures were usually well attended. I frequently would have gatherings at my own house, of particular friends. On these occasions he would generally be controlled, and we would have a glorious time, besides a rich intellectual treat. I forgot to mention that the subjects of his lectures and poems were in most cases chosen by a committee selected by the audience.

On one of these occasions the subject given for the poem was of such a practical nature, suggested probably by the physical condition of one or more of the committee—a condition very general then on the Wabash—namely, "chills and fever." They thought, I presume, it would not be possible to mold such a subject into poetry. But if ever three men got a scoring, they did, which brought repeated applause. The character and peculiarities of each were depicted so true to life, they were the laughing stock of the whole audience, which was a just punishment for the motive which influenced them in the selection of the subject.

E. V. Wilson delivered a few lectures in Lafayette. He was what might be called a sledge hammer speaker; plain, strong and logical. He never minced matters when he had anything to say—and he always had his budget full—particularly when he was attacking orthodoxy, he said it in the strongest and most direct language he could use. He never hesitated about pointing out the inconsistencies, the falsities and the injurious tendencies of the orthodox creeds upon the ignorant masses, who take all the preachers' say on trust, and often demonstrated his arguments by ridicule. In this way he offended many of his hearers. For this reason he was not so popular as the preceding speakers, who usually couched their arguments in less offensive terms. He usually gave tests of spirit presence from the platform after each lecture. This feature of the meetings attracted many, who otherwise would not have attended. It was a new phase at that time.

Mrs. Fannie Allyn was another most excellent expounder of the spiritual philosophy. She was then quite a young woman. When off the platform she acted like a wayward child, usually full of mischief, would give way to her impulses with the freedom which perfect innocence of wrong motives inspire, but which in another person would be construed very differently. She was an exceptional speaker, lectured under inspiration. She delivered several addresses on scientific subjects. One on electricity was the finest I ever heard on the subject. On two or three occasions, she gave readings from Shakespeare personating the different characters she was representing in the most masterly manner; with each one she would assume, her voice would undergo a complete change. Her acting was so perfect to life, that it generally brought down the house—as the saying is. I have witnessed her acting in several of the masterpieces of that great writer. To say that the people were astonished, would be a mild expression of their appreciation; astounded is a more suitable term.

Her lectures on spiritual subjects were of the highest order, and were always listened to with marked attention, which they well merited. Her voice would change from that of a woman, to one of a stalwart powerful man. The wonder would be, how such a voice could emanate from so fragile a human being. She also improvised poetry, which was generally loudly applauded. When requested she allowed the audience to choose the subject of the discourse. She is still in the field opening the eyes of the blind, metaphysically, comforting the sorrowful, elucidating the truth of angel ministrations, that there is no death, only change, that when we die in the body we live again in the spirit, and that if we expect to enjoy a state of happiness in the hereafter, we must earn it by living a pure, noble, honest, and just life here, that no vicarious atonement will save us from wrongs inflicted upon our fellow man, that we reap the harvest of what we sow, wheat or thistles, that there is no escaping the penalty of wrong doing.

It is to be hoped that she will remain for many more years on this side of the dividing river, to continue her work in preparing mankind for the inevitable change which to us, is the end of all things temporal.

Susie M. Johnson was another inspirational expounder of the Gospel of Spiritualism; she gave a few lectures at different times in the city. She is a clear and logical speaker; her lectures read well in print, but from some cause, whether from her mode of delivery, or lack of magnetism, so necessary in a speaker, I know not, but she failed to enthuse her audience. In consequence of which she was not so popular with the people as those previously spoken of; she is a most estimable woman, and makes friends for herself in private life wherever she goes.

A. J. Davis sometime in the sixties, gave us one lecture on the Harmonical Philosophy. He is not as successful as a speaker as he is a writer. I do not know the number of works he has given to the public, but they are very numerous, and are highly thought of by Spiritualists. His great work, "Nature's Divine Revelations," is, however, more appreciated than any of his later productions, and will ever remain as a standard work in the literature of Spiritualism, so long as time lasts.

S. B. Brittan gave us one or two lectures. He was not classed among the inspirational speakers. I think he was the finest natural orator I almost ever heard. It was an intellectual treat to listen to him; his sentences were so well rounded, and the words so admirably chosen; but more is necessary in a successful speaker than finely constructed sentences. If they lack the pith and logic of sound argument, based upon the immortal truth, they will fail to make any lasting impression upon their hearers. He had all these requisites, however, so that those who heard him could not say too much in his praise. He never could remain but for one lecture, and being unknown, his hearers were not as numerous as they would have been had he been heralded by a previous reputation, or could have remained long enough to ingratiate himself into the good graces of his hearers, as some of the previous speakers were enabled to do by repeated discourses. While he remained with us, we enjoyed his society to the fullest extent. He was a very magnetic man, kind, social, and attractive to congenial souls, who came within his influence. He is continuing his work in the other life, as Spirit President of the *Banner of Light* circle.

Gerald Massey on his first tour through the United States, accepted the hospitality of my home, and consented to deliver one of his popular lectures while remaining. He was previously known by his published poems. This fact, and by judicious advertising, we had a fair audience to hear him. I do not remember the lecture. He is a very plain, unassuming man, makes himself perfectly at home wherever he goes, puts on no airs, and it does not take long to steal himself into your good opinion. His nationality is very distinctly pronounced; you cannot mistake him for other than an Englishman.

We enjoyed his short visit very much, and regretted he could not remain and give us a few more public talks.

Many other lecturers came along during these years of lesser note, which I do not think necessary to chronicle.

It was always a struggle to raise even a pittance to hand to our speakers. I was not in a position myself to contribute much, for I always had the hall, advertising, and other necessary expenses to attend to myself; but it is gratifying to say that not one ever went away grumbling, no matter how small the amount might be. It is doubtful that I could have borne the expense attending the hiring of halls and advertising, in addition to personal expenditures, if it were not for one circumstance. The congregation of one of the popular churches of the city, got puffed up with pride owing to the plethora of their coffers, and concluded that they were not paying due respect to the being they supposed they were worshipping, although in reality it was the American God, on which is stamped the Eagle with extended wings, that they paid their devotions to. However, be that as it may, I got the privilege of using their cast off habiliments, which neither I, nor those progressive minds, who had absorbed some spiritual truths, were ashamed to. I procured the use of it whenever I wanted, at a nominal sum, and being in a central portion of the city it answered our purpose admirably; and occasionally, too, we got the use of the Court-House free.

In this way "we fought the good fight, kept the faith," and advanced the cause the angels have in their charge, considering ourselves as instruments in their hands for the progress of spiritual truth.

(To be continued.)

FATHER (to Editor)—"I would like you to give my son a chance in your printing office." Editor—"What can the boy do?" Father—"Well, at first he couldn't do anything more than edit your paper and take general charge of the mechanical department; but later on, when he learns sense, he'll be handy to have around to wash windows, keep lamp chimneys clean, and sift ashes."

INDIGNANT PHYSICIAN—"Man, what have you done? You sent my patient the wrong prescription and it killed him." Druggist—"Vell vat was de matter mit you? Last week I sent your odder patient der right prescription and dot killed him. How can somebody please sooch a man?"—*Springfield Republican*.

Nothing is so indicative of deepest culture as a tender consideration for the ignorant.

[Written for the Golden Gate.]

## What is the Use of it?

BY DR. DEAN AARL.

For some time my mind has been wrought upon by unseen powers agitating thought as to the utility of teachings denominated Theosophy, which are leading to the formation of another sect in society already crowded by too many factions.

As a reformer and philanthropist seeking the highest good of humanity, and as a spiritual teacher desiring the fullest and broadest expansion of thought, and the greatest possible acquisition of useful knowledge, I welcome every means by which truth may be obtained and properly disseminated.

But when ample means and abundant resources for all these ends are afforded by existing institutions, I see no necessity for "seeking after other gods," and wasting means and weakening the beneficent agencies already existing for human enlightenment and progress.

I believe I am a slave to no sect, and that "no pent-up Uica can contract my powers" of perception and reception of truth whether "found on heathens or on Christian ground," but I confess that with jealous eye I have watched the injection of Oriental myths and mystical speculations into the pure currents of spiritual philosophy.

The spiritual movement, I am satisfied by extensive observation, is being retarded, and the rank and file of its army are being demoralized (in a military sense) by the seduction and distracting influence of such apostates as Mrs. Eddy with her "Christian Science," and Madame Blavatsky and other ambitious malcontents, who are deceiving the unsophisticated and unwary from their fealty to Spiritualism, into the labyrinthine mazes of Oriental mysticism.

Whether they are aware of it or no, I am quite sure that these teachers of pretended "Wisdom of the gods," are the psychologized emissaries of the subtle enemies of Spiritualism, who are artful enough to "decieve the very elect" by leading them to believe they are giving them something "in advance of Spiritualism," something more "tony," which is "quite the thing you know" for the dilettante!

The pretense that Theosophy is or "may be identical with true Spiritualism," that they "melt into each other and are essentially and ultimately the same," is a subterfuge, "a delusion and a snare" to entice those who lack stamina and moral courage to take the stigma attached to the name "Spiritualism," to wear another badge supposed to be less obnoxious!

If Spiritualism and Theosophy are "identical," why not teach "Spiritualism straight?"

Why take another title and lure Spiritualists from their already far too weak societies, into other associations which have almost invariably put on airs of superiority, and most of whose members deny being Spiritualists?

As an upright and downright Spiritualist, I repudiate those bizarre doctrines of Re-incarnation, Karma, Devachan, Shells, Seven Elementary Principles, Elementary Spirits, etc., which are the anatomy and essential soul *sui generis* of Theosophy, if it has any!

These Oriental "fads" are alien to the scientific and rational philosophy of Spiritualism, and it will not amalgamate nor "miscegenate" with such "divine wisdom," alias devilish delusions, Diakia illusion, and Occultist "confusion worse confounded!"

No! Theosophy and Spiritualism are not synonymous; they are not even twins, nay, they have no consanguinity, they are antagonistic, antipodal and in vital points antagonistic, and whoever teaches Theosophical dogmas on soil "pre-empted" by Spiritualism, is sowing tares or dragon's teeth which will spring up to cumber the ground, and if possible, destroy the life of Spiritualism!

As a Sentinel on guard, I fire this signal gun at this arch-enemy, this veritable Trojan Horse which the secret and subtle foes of Spiritualism have thrust within our gates to capture our stronghold, to divide and distract our forces, and make captive to Oriental despotism all who are "off guard," and are not "wise above what was written" by the dreamy speculators of antiquity, and revived by illusionists to-day.

Spiritualism has no more legitimate fellowship with Theosophy *per se* than had Christ with Belial, and true, enlightened, Christian Spiritualists have no more use for Theosophic speculative subtleties than a coach has for a fifth wheel, or a cat for two tails!

Spiritualism is a Science based on facts; it is a philosophy of nature as *comprehensive as universal truth*; it is a religion as deep as human love and as exalted as human aspirations. It has no creedal limitations, but asks its votaries to keep their beliefs within the bounds of reason and common sense, and not be led astray by any *ignis fatuus* that may appear as an "Eastern Star," to lure its followers into the quagmires whence it sprang.

To the extent that it may be claimed that Theosophy is identical with Spiritualism, it is Spiritualism and therefore superfluous; and in whatever sense it is "beyond Spiritualism," it is beyond the truth, and is therefore error and falsehood.

I therefore protest against it as a dangerous intruder, that is, like the false prophets of previous spiritual dispensations, sowing tares and seeds of discord

on "holy ground," and is misleading and vitiating many minds with visionary and impractical doctrines, preventing the reception of the rational and scientific cult of Spiritualism which is an eclecticism of practical truth, occult as well as exoteric, fully meeting all the intellectual and spiritual needs of this utilitarian age.

Were the time, money, energy, and thought, wasted in producing and pursuing the ponderous volumes of mystical verbiage and antiquated rubbish of Theosophy, spent on the works of A. J. Davis, S. B. Brittan, Maria M. King, Hudson Tuttle, R. D. Owen, Epes Sargent, J. M. Peebles, Emma H. Britten, Wm. Howitt, William Denton, Dr. J. R. Buchanan, and the standard literature of Spiritualism generally, they would be used to far better purpose, and every Theosophist so doing would be wiser, more level-headed, and much more useful to humanity.

## Fertility of the Coast Lands.

EDITOR OF GOLDEN GATE:

As there is so much pro and con argument as to the capacity for production of land near the coast in this vicinity, (Southern California,) I will say for the benefit of those interested, that the two exhibit pumpkins sent to Chicago from Ventura County, were raised within thirty yards of the beach—yes, less; one being scarce thirty feet from the reach of high tide. I know this to be a fact, as they were raised on our home residence lot, the back gate of which opens on the beach.

On this same lot we have fruit growing of every variety, even to oranges, which do well and bear abundantly, and as for corn, potatoes, lima beans, etc., a splendid crop can be raised and all without irrigation; except to keep flowers in perpetual bloom even hose sprinkling would be unnecessary.

A. C.

Ventura, Cal.

Society moves slowly toward civilization, but when we compare epochs half a century or even quarter of a century apart, we perceive many signs that progress has made.—*Mrs. L. M. Child.*

## ADVERTISEMENT.

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OF CALIFORNIA.

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July 24

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## ADVERTISEMENTS.

## THE NEW

## SPIRITUALIST : COLONY

--OF--

## SUMMERLAND!

LOCATED FIVE MILES BELOW THE CITY OF SANTA BARBARA.

The Finest Scenery and Fairest Climate on the Globe.

Building Progressing Rapidly.

The site of Summerland constitutes a part of the Ortega Rancho, owned by H. L. WILLIAMS, and is located on the line of the Southern Pacific Railroad, five miles East of the beautiful city of Santa Barbara, which is noted for having the most equable and healthful climate in the world, being exempt from all malarial diseases.

Here Spiritualists can establish permanent homes and enjoy social and spiritual communion under the most favorable conditions for health, pleasure and development. A Railroad Station and Postoffice are now established here, and a Free Public Library will soon be completed.

Tracts of land adjoining Summerland, containing from five to ten acres each, adapted to the growth of all temperate and semi-tropical products, including bananas, oranges, lemons, figs, grapes and nuts, with strawberries and garden products all the year,—can be bought or leased at low prices, and on easy terms.

A map of Summerland and the subdivisions of the Rancho, with a pamphlet giving all particulars, will be mailed to any address.

Summerland faces the south and ocean, gently sloping to the latter, where as fine bathing ground exists as can be found on this Coast. A fine beach drive extends to and beyond the city of Santa Barbara. Back, and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesque back-ground. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best. Pure spring water is distributed over the entire tract from an unfauling source, having a pressure of two hundred feet head.

The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. Price of single lots, \$30.00, \$2.50 of which is donated to the Colony. By uniting four lots—price \$120—a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers, etc., securing a front and rear entrance.

The object of this Colony is to

## ADVANCE THE CAUSE OF SPIRITUALISM.

And not to make money selling lots, as the price received does not equal the price adjoining land was sold for by the acre, said lands not being as good.

The government of the Colony will be by its inhabitants the same as other towns and cities. A prohibitory liquor clause is in every deed. Title to property unquestionable.

Orders for lots in Summerland will be received, entered and selected by the undersigned where parties can not be present to select for themselves, with the privilege of exchanging for others without cost (other than recording fee) if they prefer them when they visit the ground.

Reference: Commercial Bank, Santa Barbara.

Send for plat of the town, and for further information, to

ALBERT MORTON, Agent,

210 Stockton Street, San Francisco, or

H. L. WILLIAMS, Prop'r.

SUMMERLAND,

SANTA BARBARA CO., CAL.



DISEASES OF WOMEN AND CHILDREN A  
SPECIALTY.



## GOLDEN GATE.

Published every Saturday by the "GOLDEN GATE PRINTING AND PUBLISHING COMPANY," at

Flood Building, Market St., San Francisco, Cal.

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MRS. MATTIE P. OWEN, Secretary and Assistant

TERMS:—\$5.00 PER ANNUM, PAYABLE IN ADVANCE: \$1.25 PER QUARTER. Clubs of five (mailed to separate addresses, \$5.00, and extra copy to the sender. Send money by postal order, when possible; otherwise by express.

All letters should be addressed: "GOLDEN GATE," Flood Building, San Francisco, Cal.

SATURDAY, JANUARY 18, 1890.

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## TRIAL SUBSCRIPTIONS.

For the purpose of introducing the GOLDEN GATE to new readers (and believing that they will like it well enough to continue their subscriptions when the time expires), we will send the paper to new subscribers, for four months at the reduced price of 50 cents, postage free. Remittance can be made by postal notes or postage stamps.  
J. J. OWEN, Manager.

## VOLUME X.

With the present issue the GOLDEN GATE enters upon its tenth volume, or the last half of the fifth year of its existence.

We are anxiously hoping and struggling for an enlarged sphere of usefulness—for an office with a capacity for general book and job work, and for a suitable building for the same, free from the payment of rent, and which may also afford some revenue to enable us to furnish a large poor list with the paper free. The grand donation of Mrs. Sleeper, referred to elsewhere, will bring about this result, as soon as the property can be wisely disposed of. But it takes time, and we must go slow.

Another part of our plan is to make the GOLDEN GATE far more useful to the Cause of Spiritualism than it is possible for us to make it with our present limited resources. We want to be able to employ some of the best pens that can be found, and also some of the best mediums for psychic experiments, all of which can be found on this Coast.

These better things are slowly coming "up the steps of time." In the meantime we kindly urge all Spiritualists to give us the encouragement of their patronage by taking the paper, and, when able to do so, to send a copy to some friend who would appreciate it. Less than a nickel a week pays for the paper, and what Spiritualist who loves the Cause, can not afford that much?

Of the original capital stock of the Company (viz., \$15,000), we have still several thousand dollars standing unsold on our books. A subscription of \$25.00 (for five shares) entitles the owner to a free paper during the life of the corporation. This is equal to a ten-per-cent. dividend on the investment. If there are any who care to help the Cause in this way, or by larger subscriptions to the capital stock on the same terms, there can certainly be no risk in it.

As we said at the first, "The GOLDEN GATE has come to stay." An existence of four and one-half years gives guarantee of that fact. Stronger and better qualified than ever for the work, and with faith unflinching in the glorious intercommunion of the two worlds, we take up our scrip and staff and travel on.

KINDERGARTEN WORK.—We don't know when we have spent a more profitable half-hour than we did the other evening in perusing Mrs. Sarah B. Cooper's admirable report of ten years of Kindergarten work in this city. It isn't simply a detailed statement of moneys received and expended, and numbers of children brought under the benign influence of these Gardens of God, but it is full of the comment and expression of a great womanly soul devoted to humanity. From this Report we learn that ten years ago, at the close of the first year of Kindergarten work in this city, there were two Kindergartens, with a total enrollment of 109 children, and with total receipts for the year, of \$1,805.70. The tenth year closed with nineteen Kindergartens, an enrollment of 1,517 children, and total receipts of \$25,205.92. The schools are conducted under a general incorporation, known as "The Golden Gate Kindergarten Association," with that grand humanitarian, Mrs. Sarah B. Cooper, as Superintendent. The work is carried forward wholly by private donations. Mrs. Leland Stanford being the largest contributor. She has given to this work during the last ten years, the magnificent sum of \$45,000. The good resulting from these schools, which in many instances are nurseries as well as schools, is simply incalculable.

## RURAL HOMES.

We present this week, on our eighth page, a plat of the choice fruit lands donated by Mrs. Eunice S. Sleeper to the Cause of Spiritualism through the Trustees of the Golden Gate Printing and Publishing Company.

This is an entirely level tract of 137 acres of land located at Old Mountain View, in Santa Clara Valley, thirty-six miles south of San Francisco, and six miles north of Palo Alto, the site of the Leland Stanford Jr., University. The soil is a gravelly loam, slightly mixed with adobe, and is of great depth and fertility. For prunes, apricots, peaches, nectarines, plums, pears, cherries, and many other varieties of fruits, there is no better soil or climate on the globe.

Their convenience to San Francisco, and especially to the great University, makes these lands particularly desirable for rural homes. Parents with children to educate, and desiring the advantages of Stanford's great educational scheme, could not do better than secure a home on this tract. The School will open next winter, by which time, we doubt not, a motor-road connecting Mountain View with Palo Alto will be an assured fact of the immediate future. Already the scheme is under consideration by clear-headed business men.

These lands are offered in lots of two and a half, five, and ten acres at the really low price of \$250.00 an acre, the Trustees reserving the right to withhold alternate lots.

Any one at all familiar with the capacity of the Santa Clara Valley fruit lands knows that they will yield a good profit on a valuation of from four to six hundred dollars per acre. Thus, five acres of this land in choice bearing fruit trees will support an ordinary family comfortably, besides being ample for a beautiful home.

There is no good reason why a grand educational colony may not, and doubtless will be soon, established on this tract. In fact, the time is not far distant when most of the lands within eight or ten miles of Palo Alto, will be utilized for homes. Certain it is they will never be cheaper than they are now.

The only railroad leading directly out of San Francisco, and which will soon be the main line of the Southern Pacific, passes within a half mile of this property. The title is U. S. patent, and undisputed.

## IS FARMING A FAILURE?

When we are informed that nine-tenths of all the farms in the United States are mortgaged; that in one county alone in Vermont—Bennington county—there are over thirty deserted farms, and that statistics show that a similar state of things exists all over the State; we must conclude that farming in either a partial or complete failure to not a small proportion of its followers. The reader need hardly be informed that "Vermont is one of the pleasantest, healthiest, most fertile, and most civilized States of the Union." "That its rivers and valleys breed no malaria; that its hills are covered to the summit with 'vegetation.' Nor that a more careful, painstaking and thrifty people do not exist in the United States. Yet, for some good cause, we doubt not, the people are leaving their once happy country homes, going into the towns, and often to other States.

One or two things may be considered in relation to this subject. The progress of the present day does not allow farmers, no more than other people, to live happily as they once lived; but low marked values for all farm products, and increased taxation, compels the great majority of farmers to live as their grandfathers did, or quit the business. That in doing the latter, so many should fail to find others who are willing to take their places, is indeed a serious thing to think of. These deserted Vermont farms are not neglected nor dilapidated, but show good care as to cultivation, with houses, fences, barns and out-buildings, all good. With thousands of such places vacant and no owners, it would seem that the Government would be doing a good thing to provide transport for the great cities' industrious poor, and one year's supply, to these farms, and exempt them from taxation for a few years.

## ROOM ABOVE

There is a long-standing alarm in the common mind that education in our country is being overdone—that more teachers are being graduated than our Normal schools, colleges and universities, than would find room or demand for their calling.

President Horace Davis, of the State University at Berkeley, recently gave a lecture to the students of the State Normal School in San Jose, in which he dwelt upon this point in connection with the importance of a university course, of which he said: "It is worth your while 'to attend the University and spend four years 'in the pursuit of higher education. It will give you a broader and better disciplined mind, will insure you a position and permanent employment.' We are unable at the present time to supply the demand for teachers for High Schools and similar institutions, from our 'graduates. We have many applications for such, to which we are compelled to return a 'negative answer.' So we believe it is the world over, as a rule; thorough knowledge and capability, when known, is never at a discount but at high premium always, save when it transcends the desires or conscious needs of the age or people in which and through whom it seeks recognition. There is always room above for those possessed of superior material knowledge, and we trust and believe that at no distant day there will be an equal demand for those possessed of superior spiritual wisdom. The spiritual and material worlds are complementary each to the other, and as we must or should live in close relation to the spiritual side of our material being, it is not only fit, but urgent, that we acquire all possible information regarding that bourn from which we know trav-

elers do return. Not only travelers, but long residents there; they come in ripest wisdom to uplift all, and instruct those best qualified to receive, who should give to others in return. So we should have a Spiritual College.

## MENTAL INFLUENCE.

If it be wise that the mind can of itself cause physical illness, then all nervous, fearing persons should by this time be down with imaginary influenza or la grippe, a good term for the thing. The daily papers are full of reports of its progress, its latest and most eminent victims, and warnings against it, together with explanations of its symptoms, treatment and origin. Of the latter there are various versions, extending over a wide area of the earth, but finally getting round to one nearest home or, that is, its place of most active operation. As to this, it seems to be equally at home with peasant and king, thriving equally well in refined and supposedly pure atmosphere, and the stuffy air of the slums.

We do not believe this disease can be mentally produced; if it can, it is logical to say that the first case was of mind origin.

This much we admit:—Granted, its presence among us; unsanitary living, exposure to inclement weather, breathing air of crowded places, which is always poisoned—these conditions combined, or any one of them, is sufficient to invite the so-called influenza now epidemic. One may be very cautious without fear. At all times and under all circumstances, our houses of clay should be kept in perfect order and cleanliness—our lives governed by common sense, with fear of nothing.

## EDITORIAL NOTES.

—Hon. Amos Adams left Pasadena last Monday for the East.

—Young man, buy a lot at Mountain View, build a house and put a wife in it.

—A liberal discount to purchasers of two or more copies of "Spiritual Fragments."

—Mrs. F. A. Logan has removed her residence from this city to 1107 23d Avenue, Oakland.

—An old editor writes: "Your editorial notes ('Spiritual Fragments') are worthy to be printed 'in gold.'"

—The lecture we publish this week, by Ella Wilson-Marchant, is of unusual excellence. All should read it.

—We are pleased to call attention to the card of that excellent medium Mrs. Melissa Miller, on our fifth page.

—J. H. McMillen, of East Portland, writes: "Please send your paper another year, as I can not keep house without it."

—The style of the *Carrier Dove* has been changed to an 8-page paper in size and make-up very like the GOLDEN GATE.

—Agents can, no doubt, do well in canvassing for the sale of "Spiritual Fragments." We allow a liberal margin for commission.

—The type work of "Spiritual Fragments" is now completed, and the sheets are in the hands of the binder. A few days more and we shall be prepared to fill orders.

—A literary and musical entertainment and dance will be given by the Children's Progressive Lyceum, at St. George's Hall, on Saturday evening next. Tickets, 25 cents.

—Some religious fanatics are trying to have Uncle Sam put "Come to Jesus" on his postage stamps. There is a growing demand in this country for an energetic Fool Killer.

—The great trouble with all bills to regulate the practice of medicine is that they make it a crime for a non-professional to cure a patient, and no crime at all for a regular doctor to kill one.

—That excellent medium, Mrs. Mary E. Weeks, of 223 West 4th street, Los Angeles, has recently added a new syllable to her name. She now writes it Mary E. Weeks-Wright. The happy event occurred on the 3d instant.

—Orders for "Spiritual Fragments" will be received during the coming week at \$1 per copy. The book can not well be afforded at that price; but we offer it at this special rate for a short period for a special purpose, as we have heretofore stated.

—The newly elected Board of Trustees of the Golden Gate Printing and Publishing Company, met on Monday evening last and organized by the election of Amos Adams, President; I. C. Steele, Vice-President; W. H. Yeaw, Treasurer; Mattie P. Owen, Secretary; and J. J. Owen, Editor and Superintendent.

—Few of us realize that we have with us in San Francisco one of the most gifted mediums in the world. Mrs. H. Mitchell, 1637 Mission Street is truly wonderful as a means of communication with our spirit friends. Write the question you wish answered, address it to your friend in spirit life, fold the paper before the medium enters the room, and without losing sight of it a moment, finally burn it and distribute the ashes and in a few moments you will get a written reply signed by your friend. Our friends will do well to call.

—The infamous advertising business referred to in our last two issues, has come to a head, and much to our satisfaction, as no harm was intended to this paper. Some three young men, wishing to engage in a disreputable and shameful business, never having heard of the Golden Gate Publishing Company, and not recognizing the importance of examining the City Directory to ascertain whether or not there was any such firm existing here, concluded to call themselves by our name. Finding no answers to their advertisements, one of them innocently came to us, and thus the mystery was revealed. Deeply chagrined at the injury they had done us, and with their eyes opened to the pit they were digging for themselves, they immediately set themselves at the task of undoing the mischief. Under the circumstances we do not choose to prosecute them.

## SOCIALISM.

Any successful effort at a better system of living for the toilers of the earth, should be carefully noted, because all attempts in this direction point to a radical change in our social life that is bound to come, sooner or later.

Probably the most promising colony of this kind of recent founding, is Kaweah Colony in the Sierra Nevada mountains, located on the upper Kaweah. As yet it is small, having only seventy-five members. The society is governed by laws of its own making, which tolerates neither churches nor saloons. The administration of affairs is vested in a Board of Trustees, with a Superintendent for each department of labor. Every new member admitted is put to the kind of work he or she is used to, for which all are paid alike—thirty cents an hour. Eight hours is a day's work, although it is optional whether one works more, less, or none at all. Scrip is given in payment for all work, by the Trustees, and which is legal tender for anything in the Colony. In time it is thought this scrip can be made to circulate outside, by placing a premium on it in exchange for colonial produce. No interest nor profit is allowed, all articles being handled at cost.

The Colony's present support is derived from the fees of membership, the cost of which is five hundred dollars, payable in monthly installments of five dollars. One hundred dollars paid in entitles one to move into the Colony and go to work. It is said many persons are thus preparing to join the society, both here and in the East. Many professional men are only waiting the time when they can make themselves useful as members at the regular rate of thirty cents an hour. If dissatisfied, one may leave at any time and receive his full dividend besides what he has paid in. All new applicants must have the recommendation of two members as being of good repute. A certain specified fund is reserved for those who desire to leave. Any surplus is divided among the members, in proportion to the time checks or scrip each holds. This is a time when the industrious have the advantage of those who preferred to "do it easy."

These dividends become private property, and may be vested in any of the enterprises under way; for living purposes, each is confined to a house, lot, and all necessary personal effects. Timber lands, if title is secured, though taken up in severalty, must be made over to the Colony and owned in common. The society is mainly American, with a few Germans and Swedes.

## MR. COLVILLE'S WORK.

On Sunday last, January 12th, W. J. Colville delivered a very interesting lecture during the morning service in College Hall, 106 McAllister street, on "Re-embodiment. From a truly Theosophic Standpoint."

The speaker dealt with the question from the standpoint of spiritual evolution and quoted from Alfred Russel Wallace's work on Darwinism to prove that the latest utterances of physical science are purely theistic and spiritualistic in their tendency, rendering no support, even by tacit consent to materialism, but directly pointing in the opposite direction. Now, if life be a spiritual power undervived from material combinations, a force apart, unique in every particular, what so reasonable a theory as that all the manifestations of successively appearing on this or any planet, are successive states of preparation for a final manifestation of divine intent, when, fully made, will amply satisfy every soul athirst for justice?

Mrs. Besant's pamphlet, "Why I became a Theosophist," received very favorable mention, and that brave woman was pointed to as a good example for the faltering to follow. After many years able advocacy of "freethought," accompanied by diligent research into the mysteries of nature as revealed by biology, psychology and kindred sciences, she gave up materialism entirely, and boldly identified herself with the Theosophical society.

Evolution when applied to the development of consciousness, which is the individual life principle of every human being, necessitates the doctrine of successive embodiments somewhere; but the doctrine of "re-incarnation," as often taught, is by no means the acme of spiritual teaching, while certain theories concerning the illusory character of experiences in the invisible world are decidedly misleading. The normal order of development is one of steady and unceasing progress. The soul never retraces its steps to a lower form, but steadily advances till at last, having outgrown all earthly desires, it is complete ruler over all material things.

In connection with this theme, which is at present exciting much attention, W. J. Colville has prepared a series of answers to questions for the GOLDEN GATE, which he will furnish us in time for next week's issue. They state the matter unmistakably and give a view of embodiments unlike the theories which so many persons consider unsound, because of their denial of the well proven facts of spirit-communication.

In the evening a lecture on Karma instructed and gratified a very select audience, the heavy storm preventing a large assemblage. On Monday at 2:30 P. M. the spiritual science lesson was very interesting; these lessons are given every Monday and Friday at 2:30 P. M. On Sunday next January 19th, W. J. Colville will lecture at 10:45 A. M. on "The Latest Word on Evolution and its Relation to Spiritual Life." At 7:30 P. M., "A Critical Analysis of Longfellow's Excelsior as typical of the Soul's Progress from Earth to Heaven." All seats free. Collections.

W. J. Colville lectures in Oakland Synagogue every Sunday and Tuesday at 3 P. M., and Thursday at 7:45 P. M.

To-day, Saturday January 18, W. J. Colville lectures in San Jose at I. O. O. F. Hall, Third and Santa Clara Streets, at 2 P. M.; subject, "The Third Day of the Dawn of Spiritual Understand-

ing." Lecture for the people on "The Practicality and Immediate Advantages of Nationalism" at 7:45 P. M. Admission 35 cents for two persons.

## VINDICTIVE.

The spirit of the world's penal code of punishment to-day, is but little better than it ever has been, which is saying little for our progress in that direction, considering our boasted Christian enlightenment.

We do not think that criminal offenders should be coddled and consoled, but we do think and say, they should always be treated as human beings, with still the undying spark of good in them that must and will some time and somewhere, burst into the flame of a new and better life.

Men and women serving sentences for crimes, should be treated in a manner to make them feel the humanity of the world, rather than made to suffer unnecessary humiliation, thereby having their own depravity increased, and a bitterness, if not actual hatred of their kind, confirmed.

With very little exception, prison-life even in our country, has no tendency to reformation, and in England it can't be said to have any at all. We are thinking of Mrs. Maybrick, whom nobody but the jury and two or three London journals who passed sentence upon the woman in advance of the former, believed guilty of the crime for which she is now serving out a life sentence. Besides this, she is being treated with great cruelty by the authorities in refusing the petition of her mother, requesting the privilege of writing letters to her on family matters. Why should not the wretched woman be granted the comfort of corresponding with her mother, and hearing from the bereaved little ones? Of knowing how the home-life of her children goes on, and the tender words they speak of her? Oh! Is there happiness among the angels when they look once upon scenes of such heart-anguish and misery?

## Fraternity Hall, Oakland.

## EDITOR OF GOLDEN GATE:

The First Association of Progressive Spiritualists met last Sunday to hold their usual meetings, Dr. Macsorley, presiding.

The afternoon meeting was well attended, although the weather was not favorable. After the usual exercises, Mr. Lee gave a very interesting discourse, quite a few friends gave their experiences, and altogether the meeting was very pleasing. The evening meeting was opened with singing, after which the President gave an invocation, also a poem was read, after which Mrs. C. J. Meyer occupied the platform the remainder of the evening. A number of tests, also names, were given and recognized.

There was a fair attendance at our Wednesday evening meeting last week. Quite a number of friends related their experiences in spiritual phenomena. Mr. Patterson also occupied the platform for a short space, and proved very interesting. Tests also were given, some of which were recognized. Mrs. Jennie was also present and gave a number of tests and names which were also recognized.

Next Sunday evening, Prof. Seymour, psychometrist and test medium, will be with us. Doors open at 7 P. M. Yours, etc.,

MRS. DAVIS, Sec'y.  
P. S.—Through a misunderstanding, the notice of the number of ticket which won the crazy-quilt belonging to the Ladies' Industrial Society of Oakland, has been neglected having been advertised. The No. 145 wins the quilt. Please refer to Mrs. Cowell, 412 East 16th street, East Oakland, or Mrs. Davis, 1812 Goss street, West Oakland.

## St. George's Hall.

## EDITOR OF GOLDEN GATE.

Last Sunday afternoon and evening the audience was small, owing to the rain. In the afternoon Dr. Carter gave a fine lecture on the economic question. Mrs. Seeley, entranced, spoke finely, and several others made brief addresses.

In the evening a terrible fire was raging a few blocks off. The rain fell in torrents, yet quite a large number assembled. Mrs. Scott-Briggs, the President, in her own impressive way, opened the service. Rabbi Freuder, spoke finely on the brotherhood of man and immortality. Prof. Seymour spoke at some length, on the glories of mediumship, touching Moses, Buddha, Jesus, Christ, Jesus, Swedenborg, Washington and Lincoln, Harriet Beecher Stowe, Edward Bellamy, and many others in all ages of the world, that had been found by the unseen intelligences and used as mediums. He said we little realize how many of the grand things we enjoy that we would not have known for centuries, except for the intelligent efforts of the higher source. Dr. Mansfield, as usual, spoke in his convincing manner, giving wonderful experiences. Mrs. Wheeler of Oregon, gave some very fine tests from the platform, giving names dates and incidents correctly. Mr. Wheeler recited the poem, "Footsteps of Angels," and spoke at some length on Spiritualism.

The Union Society meets every Sunday afternoon at 2:30 and 7:30, at 909 I-st. Market street, and every Wednesday evening at 111 Larkin street, in Scottish Hall.

## St. Andrews' Hall.

## EDITOR OF GOLDEN GATE:

The Union meeting, on last Wednesday evening, in this hall, was not as well attended as usual, the weather being so very disagreeable and stormy. The meeting was opened by a song by Mrs. Rutter, accompanied by the audience. Mr. Wheeler, of Portland, opened with an invocation, then followed with an address of thirty minutes on "Spiritualism in Ancient and Modern Times," quoting from the bible instances of spirit phenomena which are being fulfilled every day. Mr. Wheeler was followed by Dr. J. M. Temple, who gave an interesting account of how he became converted to Spiritualism, and closed with a word to several of the audience, they being very correct. Mrs. Wheeler then made a few remarks about the trials and work of mediums; she then gave a number of tests from the platform, all being received and recognized by the persons receiving them. Dr. Temple gave a number of tests among the audience, all being satisfactory. The Doctor gave Dr. Briggs a test from Dr. Peet, who was the founder of the Union Spiritual Society. Mr. Wheeler gave a very interesting account of Mrs. Wheeler's experience as a nurse in the late war. Mrs. Scott-Briggs then made a few remarks.

The meeting closed at 10 o'clock to meet again next Wednesday evening, at 8 o'clock, at 111 Larkin street. The Society meets at 2:30 and 7:30, every Sunday, at St. George's Hall, 909 I-st. Market street. All invited. Good music, singing, and good mediums at every meeting.



## Summerland—Progress Made in Eleven Months.

The claim has been made that Summerland was a suggestion from the "other side." That it has progressed steadily and surely, notwithstanding the many false statements sent out by those who were not wanted by those at the head of it, the following statement of facts will sustain, also proving that to some it is now not only a sacred fact, but that its object in benefiting humanity by raising it above depressing theological conditions and to establish homes for all of spiritual belief where they can enjoy not only a perfect climate but the social and spiritual communion that such association of Spiritualists would insure, is to be fully accomplished.

The first actual work of building was commenced in January last. Three buildings were destroyed by fire in July. There are now eight buildings, completely or nearly so, and occupied; fifteen more will be commenced this month, some of them being now under contract and the lumber ordered for the same. These will be built by the following named parties:

A residence by Mrs. Louisa Prior; a residence by E. M. Scott; a residence by Jesse Scott; a residence by Mrs. Emily F. Thompson; a residence by Wm. Wale; a residence by Henry B. Allen; a residence by S. E. W. Martin; a residence by Sarah E. Boothby; a residence by Mary Cawker; a residence by H. L. Williams; a residence by John Lowery; a residence by Cyrus Harriman; a residence and store building by E. T. Sligh; a store building by W. H. Magnus, making thirty-three buildings that will either be completed or in progress of erection by the end of the year. Many are now living in tents. (Thank you, you are meeting the East.) Many a distance have been written to rent houses. All buildings thus far erected are neat and well furnished, none costing less than \$500, and four over \$5,000, one \$4,000.

We have one store stocked with goods, with two more store rooms nearly completed. A Post Office. A Notary Public. Wells, Fargo, & Co.'s Express are correspondents, and are establishing an office. A Free Library building is in process of construction, to cost \$3,000, with \$700 worth of books on hand put into it. Contributions of money for the building of the library have been received. The County Superintendent of Schools has approved the application to have Summerland made an independent school district, and a \$5,000 school building will at once be erected. Almost one hundred people are residing here. All are satisfied, contented and happy, with word from friends from all parts of the Union, that they are preparing to come.

No advance in the price of lots, except corner lots, has been made since improvements were commenced. No one will question but that they are worth much more now than they were at the time they were first offered. It is not the purpose to advance the price of them until justice to previous purchasers demand it; how soon this will be necessary time will determine; when an advance is made the increase will be expended in beautifying the town. As stated many times, this is not a scheme to make money selling lots; we give all a choice of location at the same time, and change them if they are not satisfied. We are satisfied and harmony prevail. If you think of ever coming, it would be well to secure your lot now; they will never be worth less, in fact are worth more now than you will pay for them, and you may be too late to secure as desirable location hereafter.

Cordially inviting you to come and join us in this great movement, I am, internally,

H. L. WILLIAMS,  
SUMMERLAND, CAL., Jan. 1, 1890.

## Progressive Lyceum.

EDITOR OF GOLDEN GATE.

The desire to be mutually helpful in doing good, impelled a large number of persons to assemble at the Progressive Lyceum at 909-12 Market street, last Sunday Morning. The newly elected officers entered upon their duties with a zeal that shows their earnestness and promises full activity of the school during their term of office. The general topic for the evening, brought out a large number of replies. Besides many good words of wisdom, recitations were given by Violet Holmes, "Little Housekeeper," Lena Miller, "Snowdrops," and Alice Craig, "Sweet Williams." The corresponding secretary presented some interesting letters from other Lyceums in the United States. Among them was a communication from the Lyceum of the Cleveland, Ohio Lyceum, requesting the address of all Lyceums on the coast, as he is trying with others to form a league. The necessity for some Lyceum instructor up to the standard of present, advanced spiritual thoughts was also agreed upon. Some five specimens of spiritual work, from Nevada County, were presented by Mr. H. Wolfinger.

At the meeting of leaders and associate workers held at the close of the Lyceum, several measures for the interest of the school were adopted, and Mrs. M. Hildebrand was placed on the committee on program. The next entertainment which takes place on Saturday evening, January 20th at 909-12 Market Street, occupies the committee's attention now, and a report in full will be made next Sunday. A unanimous invitation was extended to Mr. C. M. Wadsworth to conduct and act as leader of an adult group, as many of the older people have long wished to be more intimately associated with the Lyceum. All who desire to enter such a group may do so, and should there be more than sufficient to fill one group an elderly lady who has, for years, worked in the Lyceum, has volunteered to act as leader of another group.

Among the new officers is Mrs. A. E. Fossett, an earnest worker who has been appointed as assistant conductor.

W. J. LEWIS.

## Circle of Harmony.

EDITOR OF GOLDEN GATE.

The Circle of Harmony in St. George's Hall, 709 Market street, was not large last Sunday morning on account of the cold, drearying rain, but the usual good feeling which pervades the Spirit of Harmony was witnessed in sweet music by Mesdames Rutter and Cook, good speaking and fine texts by Dr. Temple, Prof. Ewins and Mr. White. Mrs. Seeley made quite a lengthy speech on mediumship, and Mr. Ashton being that up made a very happy speech about Nationalism. Mrs. Logan said that it was a heaven-born institution inspired by the angels, and she had no doubt that it would fill the whole world, and remedy the evils which are now so crushing to the souls and bodies of mankind. Another gentle-

man spoke to the point, and altogether, the sunshine of kindly feelings excluded the cloudy atmosphere from within, and we all resolved to meet again at the same hour next Sunday. Admittance free.

REPORTER.

## Defense of Spiritualism.

EDITOR OF GOLDEN GATE.

Although the general tenor of the article I prepared for the GOLDEN GATE of the 21st ult., justifies you in characterizing it as "a defence of the Medical Profession," I protest that such was not so much my object in writing as it was to protect the cause of Spiritualism against some of the multitudinous evils that are disgracing it, and enlisting the opposition of intelligent persons.

Among these may be specially noted the abuse of physicians editorially, and by contributors to our newspapers, the resulting damage of which ranks only second to that of "commercial Spiritualism," with the endless army of unprincipled men and women invent for money making purposes.

There is no need for written essays in defence of an occupation which the experience of ages has proven to be indispensable to the welfare of society, but there is a call loud and controlling for the protection of the new-born philosophy which gives to mankind the first glimpse of evidence of the continuity of his moral and intellectual individuality beyond the cold and cheerless portals of the tomb, and it cannot be otherwise than mortifying to high-toned intellectual men like Dr. Hare, Epes, Sargent, Prof. Wallace, Richmond, Tuttle and scores of others, who suffered and are suffering a species of social martyrdom for the good of mankind, to see their names associated in spiritual literature with those of men like the inventor of "Salvation Sachets," who offered to exhibit his dead wife in a normal condition to a committee of experts for a cash consideration of two thousand dollars. This grand scheme was defeated by the discovery of his confederates, and the mundane partner of a heavenly "band of angelic spirits," went not to the extreme of being buried, but he could get his celestial nostrums advertised "commercially."

No, sir, I repeat, I did not intend to write for the benefit of a class that commands the respect and receives the support of all whose good opinion is worth having, nor did I go out of my way at the expense of truth to satirize or burlesque men who would feel discomfited by being numbered among my friends. But I had so far forgotten myself and what is due to the dignity of the grave question we profess to champion, as to write a lampoon on the class of men who stood in the way of my "commercial" aspirations, and in doing so, not only identified myself with the charlatans who are disgracing us, but shamelessly outraged the delicacy of womanhood by libelously caricaturing the professional instructor of "Allopathic" physicians with him, I should feel, after coming to my sober senses, a little shaky at the prospect of meeting any man who remembered his mother or sister.

My sympathy for women—none of whom can fully escape the primeval curse, would prevent me from alluding even remotely to their domestic privacy, which respectable practitioners invariably hold sacred—but for a sense of duty. That duty is to assure all who anticipate the possibility of maternity, that the horrible, shameless, and disgusting picture they may have seen in the long, self-authorized advertisement in last week's GATE has no foundation in truth, unless by possibility it has been found among a class of people with whom the present writer's thirty years of professional experience did not introduce him.

The brief essay of Dr. Allyn, in the same paper that contains the elaborate course of advertising in last week's GATE above, saves me from referring to its absurdities in detail, save and except one—the most inconsistent and dangerous.

After cautioning every body to avoid "Allopathic doctors," because they use dangerous medicine, he advises every cold-hopper to keep chloroform on hand every case of emergency. Chloroform has had more victims in the last forty years, even in the hands of careful scientific men, than calomel has killed in all time. "Consistency is a jewel."

G. B. CRANE.

## A NEW METHOD OF TREATING DISEASE.

HOSPITAL REMEDIES.

What are they? There is a new departure in the treatment of disease. It consists in the collection of the specialities of the medical faculties of Europe and America, and bringing them within the reach of all. For instance, the treatment pursued by special physicians who treat indigestion, rheumatism, liver troubles, etc., is obtained and prepared. The treatment of other physicians, celebrated for curing catarrh was procured, so that all these inoperable cures now include disease of the lungs, kidneys, female weakness, rheumatism and nervous debility.

This new method of "one remedy for one disease" must appeal to the most afflicted sufferers, many of whom have experienced the ill effects, and thoroughly realize, the absurdity of the various medical Remedies, which are guaranteed to cure every ill of the human body, and are used of which, as statistics prove, has caused more stomachs than alcohol. A circular describing these new Remedies, and a receipt of stamp to post postage by Hospital Remedies Company, Toronto, Canada, sole proprietors.

Life's evening will take its character from the day which has preceded it.

## OUR QUESTION DEPARTMENT.

Will the Question Department please explain the phenomenon taking place at the tent meetings at Market Street station at Oakland.

AN OBSERVER.

The foregoing question is a local one, but is of general interest since it touches a subject which is of great importance, for this reason we make no excuse for dealing with it. To the readers of the GOLDEN GATE who are not likely to know anything about the "tent meetings" referred to we will explain, that for several months there has been a series of meetings conducted by a lady, that have attracted much attention for the reason that usually in the course of the exercise several people become entranced, often becoming perfectly unconscious; two or three people have become insane from the excitement, and there is an impression which is becoming quite general, that the meetings are productive of much harm.

The woman gives the impression of earnestness and seems to desire to do good. However, one may differ with her views and methods, still she thinks that she is doing "the work of the Lord." The manner of conducting these meetings does not differ in any appreciable degree from the usual protracted meeting. Any person who has witnessed a colored people's camp meeting has seen the same "power."—"This power" being nothing more or less than a trance condition which is to a great extent self-induced. The woman who has these meetings in charge, is a person with a large measure of physical or perhaps, more properly speaking, animal magnetism. She radiates this force, and by her own intensity increases her natural stock. The tunes they sing are much after the style of the Plantation Melodies, which tend to arouse the class of people that crowd the tent; they kneel, wave back and forth, holding up their hands while praying for "the power," no wonder it comes. The day we were there, many were more or less under the influence. It really seems a pitiful thing. The churches are much opposed to these meetings, but so far there seems no way out of it, as the woman owns her tent, has hired her ground, and is master of the situation, as she claims a right to worship God in her own way under her "own vine and fig tree."

Now let us look this matter squarely in the face. These meetings furnish the conditions for the development of natural sensitivities. All such persons as Professor Carpenter, Cogswell and others, who are traveling through the country, giving entertainments where they use this mesmeric power, are also raising into activity these normal sensitivities, thereby breaking down their power of resistance both mentally and physically. Some people throw off this animal magnetism, and simply take hold of the body, but there is a still more powerful force which takes hold of the mind. There are people who use this power from both mental and physical planes.

Such men as Sam Jones, who drew such immense crowds to the Pavilion last year, scatter their mental miasma in a more subtle form than the tent-woman, but none the less sure. Cultured, refined men and women went to those meetings, listened to the coarse, and sometimes lewd jokes "in the name of the Lord," and went home infuriated. As we witnessed this, we know whereof we speak. But there is nothing new in all this.

When the writer's father was a lad of twelve he attended a Methodist Camp-meeting, came under what was known as "conviction," and in the excitement he would become unconscious, and frequently by-standers would run pins into his flesh to see if he was not pretending the trance. In those days they called it "losing the strength," now they call it "getting the power." This much is true of the person mentioned, that all his long life he has been liable to influence of a like nature, often wondering why he should have done so entirely different from his own intention. It would seem that there is nothing more desirable than the realization and maintenance of one's own individuality. Every person has more or less clearly defined his own sphere, which should be kept intact. This in the case of sensitives is often actually so torn and broken, that they are left to the mercy of any more positive nature with which they come in contact. These are the people that get "the power" at camp meetings, and lose their heads under most any unusual excitement; they furnish amusement at mesmeric shows, and often become victims that carry out the unholy designs of others. At the same time they are unconscious that they are victims.

This tent-show is one of many places where people go to look on and have fun; but if one happens to be a sensitive, he is sure to feel the influence more or less. Successful revivalists are usually men of strong psychological power, and they act on people mentally. While this woman acts from the physical plane, she may, by her words, incite some of her hearers to better lives, but it would seem as though the meetings are more productive of harm than good.

To G. S. of Oakland.—Fear is the one thing to guard against. When there is an epidemic prevailing, one should not fear for himself or his family, and at the same time make himself positive against the fears of others. Fear is as contagious as disease, and is the fruitful cause of much suffering. Newspapers spread both disease and crime, and will continue to do this until

people cease to read or demand such news. Why should we fear? Let what will come, we cannot die, for to lay aside the body is to still live. Hold yourself in this thought, and don't fret.

It is not until we have passed through the furnace that we are made to know how much dress there is in our composition.—Colton.

## A CARD.

We are glad to learn that Mrs. MILLER of 1105 Mission street, has at last consented to make use of her gift of Divine Healing. Realizing that different systems require other remedies, Mrs. Miller's guides will diagnose cases, and treat with roots and herbs and other hygienic methods. Electricity used if desired. Consultation free and terms reasonable.

Jan 18 '90

## PROFESSIONAL CARDS.

Mrs. N. K. Hawley,

No. 939 Mission street,

MEDIUM FOR HEALING AND SPIRITUAL DEVELOPMENT.

Conversational Circles for Purpose of Development, ON MONDAYS AND FRIDAYS.

At 8 o'clock p. m.

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Clairvoyant, Automatic and Independent Slate-Writing!

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Jan 18 '90



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SENSITIVE FOR

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Mr. EVANS has returned from Australia and resumed his spiritual work.

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203 MARKET STREET—.....ROOM 7.

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DIAGNOSIS OF DISEASE.

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General Advice and Spiritual Communications. Instruction in Spiritual Science. Fee, \$5.

210 Stockton Street, San Francisco.

Dr. J. V. Mansfield,

OF BOSTON AND NEW YORK.

Is with us again, after an absence of

27 years.

May be consulted on Business or other Matters, At his Parlors, No. 1, : : : Fifth Street,

One door from Market Street.

Terms: For the first consultation, .....\$2.00

For each subsequent consultation, 1.00

Seated lectures per mail, to Mrs. W. C. Cole, noted!

MRS. W. WEIR,

TELEGRAPHIC MEDIUM.

Controlled by the late Mrs. Reed, the wonderful rapping medium. Sittings Daily. Also a powerful magnetic healer treats all kinds of chronic and acute diseases successfully. Special attention is called to Mrs. Weir's Cold-Brand Indian Cough Remedy. A safe, sure and speedy cure for colds, coughs and all diseases of the chest, lungs and throat. For sale by MRS. W. WEIR, Medium, 1536 SEVENTH STREET, West Oakland, Center Station.

MRS. S. J. MEYER,

THE CELEBRATED TRANCE, BUSINESS AND DEVELOPING MEDIUM,

Sittings daily. Open for engagements for Platform Test

and March next.

Jan 18 '90

E. ROBBINS, M. D.

MEDICAL CLAIRVOYANT, PHYSICIAN AND SURGEON.

Highest references as a Medical and Medical Electrician. Office Hours--10 to 12 a. m. & 2 to 4 p. m.

Diseases Diagnosed without Patients Explaining Symptoms.

Room 7 Wood Building, San Francisco.

Jan 18 '90

## PUBLICATIONS.

## A New Departure!

Spirit Eona's Legacy to the Wide, Wide World to be sold by Agents and through the House direct.

To introduce this GREAT SPIRITUAL WORK into every Spiritual family, and to those that read for advanced thought I wish to appoint an agent (a lady or gentleman) in every city and town in the United States, Canada, and foreign countries.

Those that will accept this position will find it very clear and work. A few hours each day devoted to the sale of this book will bring you a nice income. Aside from this, you are doing a great spiritual good in distributing to the many the advanced thoughts in the book.

With little effort the book can be sold to nearly every Spiritualist that dwells in your city.

ONLY ONE AGENT to each town or city is wanted. Those that desire the same will please advise me at once, and I will mail them full particulars as to prices, etc.

The book is well advertised, and the many sales have made it proof that this is the proper time for a book like this.

[TITLE PAGE.]

SPIRIT EONA'S LEGACY TO THE

WIDE WIDE WORLD:

VOICES FROM MANY HILLTOPS,

ECHOES FROM MANY VALLEYS.

—{ OR THE }—

EXPERIENCES OF THE SPIRITS EONA & EONA

In Earth-Life and the Spirit Spheres: In Ages Past in the Long Long Ago; and the Many Incarnations in Earth-Life and on other worlds.

Even through the "Sun Angel's Order of Light."

The book has 650 large sized pages, is elegantly bound in fine English cloth, has beveled boards and gilt top; will be sent by mail on receipt of \$5.00.

Please send amount by money order or registered letter.

Catalogues giving contents of the book mailed free to every one.

AGENTS WANTED.

Please address all letters to

JOHN B. FAYETTE,

Box 1862, Oswego, N. Y.

THE BOOK,

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Has found its way to England and Germany, and is on sale

In Madras, British India, by ..... Kalam Bore In Melbourne, Victoria, by ..... Mrs. S. A. Morris In Auckland, New Zealand, by Mrs. and Mrs. Geo. Chalvey

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PACIFIC INVESTIGATOR

Investigates all questions pertaining to the welfare of mankind. It will ever be found upon the side of Truth and Justice, whether in business, politics or religion. Published weekly for Humanity and \$1.50 per Year, 15 cents per Month.

G. F. PERKINS, 874 Mission street, S. F.

NOTICES OF MEETINGS.

THE CHILDREN'S PROGRESSIVE LYCEUM will meet every Sunday at 10:30 A. M. in Fraternity Hall, Pythian Castle Building, No. 1024 & 1026 Market street, between Fifth and Sixth. The hall is commodious and well arranged for this purpose. Strangers and all those interested are respectfully invited to attend.

COLLEGE HALL, 106 McALLISTER STREET, W. J. COLLINS, Lecturer. Public meetings every Sunday, at 10:45 A. M. and 7:30 P. M. All seats free. Collection, W. J. Collins's class in Spiritual Science every Monday and Tuesday, at 7:30 P. M.

THEOSOPHY--OPEN MEETINGS OF THE AUSTRON Lodge of the Theosophical Society, are held every Sunday at 7:30 P. M., in the Jewish Synagogue, Corner Clay and 15th streets. All are invited.

UNION SPIRITUAL SOCIETY MEETS EVERY Wednesday evening, at 7:45 o'clock, at St. Andrew's Hall, No. 179, Larkin street. Good speakers and test mediums will be in attendance every evening.

OAKLAND CHILDREN'S PROGRESSIVE LYCEUM meets every Sunday at 1:30 o'clock P. M., at Fraternity Hall, Oakland, corner of Seventh and Persim streets. Everybody receives a welcome.

MASONIC HALL, PARK STREET, CORNER Santa Clara and Market streets. Spiritual Science every Tuesday, at 7:45 P. M. Classes in Spiritual Science, Thursday, 7:45 P. M.

OPEN MEETINGS OF THE GOLDEN GATE Lodge of the Theosophical Society, are held every Sunday at 106 McAllister street, at 7:30. Earnest inquiries cordially invited.

COUNCIL G. G. OF THE T. S.

FIRST PROGRESSIVE SPIRITUAL ASSOCIATION of Oakland, meets every Sunday at Fraternity Hall, corner of Seventh and Persim streets. Meetings at 3 and 7:30 p. m.

OAKLAND SYNAGOGUE, THIRTEENTH and Clay streets. W. J. Collins lectures every Sunday at 7:30 P. M. Class instruction every Tuesday, at 7:45 P. M., and Thursday, at 7:45 P. M.

OPEN MEETING--ON AND AFTER SUNDAY, November 18th, at 2 o'clock, a Bible Class will be held at the Home Church, 344 Broadway street. All will be welcome.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 7:45 P. M., at Metropolitan Hall, 1024 & 1026 Market street. All are invited. Admission is gratis. The Meetings for Conference and Tests are held Sunday at 7 P. M.

FURNISHED ROOMS.

TO LET.

Apply at No. 107 Grove Street, this City.

Jan 18 '90



The Power of Thought.

Continued from First Page.

the antidote for this disease. By laying violent hands, even in the name of the law, upon a fellow-being, who is so extremely unfortunate as to be afflicted with this terrible disease, you arouse feelings of hatred, desperation and revenge, and these thoughts and emotions, like the down of the thistle, are carried hither and thither by personal contact, and even through the air, until scores are affected by them for evil.

"Guard well your thoughts," says one of the inspired writers of to-day, "they go forth as angels of light, or as demons of darkness." Yea, we say, as poniards of steel, as poisonous fangs do they go forth. "Though in your own case," says the writer referred to, "they might not crystallize into action, they might enter the soul of a brother and find expression in deeds of hatred and murder. The dormant power of dynamite is trifling compared to the latent power of thought." Why, any one can be psychologized to death, if an opposite power be not awakened sufficiently strong to counteract the baleful influence! A deep, earnestly-breathed curse carries more power with it than you may suppose.

The orthodox churches of Boston, believing that Theodore Parker, with his liberal Christianity, stood in their way, united together to pray that God would remove him; and Theodore Parker forthwith went into a decline, and gradually sank into the tomb; and they believed that God had answered their prayers; when the truth of it was that they had but answered their own prayers by hating him to death;—or, to put it more mildly, by wishing for his death. In other words, they had psychologized him to death. That did not come very far from being murder, did it?

And one may be psychologized into health and happiness, and in this, doubtless, lies much of the principle or philosophy of metaphysical healing. When you say from your very heart, "I wish you well," or "You have my best wishes," you have not spoken idly, for, aside from the encouragement of your words, you have really given your friend a helpful impetus upon his way. When an impassioned orator has poured out in all earnestness of soul, his pleadings or eloquence in behalf of what perhaps lies nearest to his heart, he has really poured out of his heart and soul, his very life, a part of his very existence, upon you. Nor, in all probability, are you the only recipients thereof. It goes on throbbing and pulsating in the air, joining with the universal currents of thought, to be caught up by susceptible, intuitive souls, and transmitted again and again to other human souls.

Unless we have very strong individualities—and even then—we reflect more or less, in our lives and characters, the prevailing thoughts that surround us, and particularly those that are sent out to us as individuals—thus we are helping to form each other's characters. "Suspicion creates thieves," it is said, and it is true that the kind of thoughts by which you surround a person helps to make or mar that person's character. It is a great deal easier, even leaving other things out of the count, for the child of love, in the bosom of a happy family, to be at least negatively good, than it is for the poor outcast in the streets, to whom not a kind or loving thought is given; for the one has constant light sent out to it thoughts of love and kindness, of helpfulness and protection; while the other is the constant recipient of coldness, indifference, suspicion and harshness. In the one case the soil is fitted up for the growth of beautiful blossoms, and the seeds of kindness are constantly sown therein. In the other case the seeds of bitter, poisonous, and foul smelling weeds are as constantly scattered. Take the vilest criminal and surround him with thoughts of pure, disinterested love, kindness, and good will, forming a rampart as it were, so thick and strong, (if such a thing could be) that not a thought of villainy, of hatred, revenge, or any of their kindred passions could penetrate from the outside world, and my word for it, you have reformed that criminal. It is a great deal easier to be good and amiable with some people and in some households than with others. Of course there is also a difference in individuals as to sensitiveness to outside influences, and the capacity to be hurt or helped by the thoughts of others. But everyone carries around with him in his magnetic or spirit aura—scattering its forces as he goes, and infecting everything he touches or breathes upon—the atmosphere of health or disease, of happiness or misery, of love or hatred, according as he thinks or feels. "As a man thinketh, so is he." The history of the human soul is recorded upon itself, within the composition of its aura, for all to read when we enter the Beyond. Yea, even here and now there is a class of sensitives who can read a person's thoughts and character (more or less perfectly according to development) as soon as they come in contact with his aura, because the thoughts and character are transcribed upon that aura—really in a large measure constitute that aura. The time will come, doubtless, when all shall possess more or less of this power; and then we "shall know as we are known," and be ourselves "living epistles, read and known of all men." It will not be easy to practice hypocrisy and deception, then, even if any one had a desire to do so, which, in the very nature of

the case, would not be very likely. The world will have grown above such things. Clairvoyants and spirits tell us that those whose thoughts and lives are pure and good, are surrounded with an aura of light more or less bright, in proportion to the unfoldment or excellence of the individual; while those of an opposite character emit a dark atmosphere, or, as they say—have a dark cloud hovering over them; and spirits from the spirit world are described as bright spirits, or dark spirits, according to their respective characters. Be careful, then, what kind of thought-dress you clothe yourselves in, to be observed by the spirit world in general, and your own spirit friends in particular; and also to be perceived by the spiritually unfolded ones still in the earth life.

When we reflect how many there must be in this world who emit this dark aura, or magnetic influence, which permeates the earth's atmosphere, can we wonder at what we hear about some spirits going out into a "horror of darkness?" although that darkness, of course, must, in a great measure, come from their own neglected condition. But they naturally gravitate toward their own kind, and to those conditions of the spirit spheres most in keeping with their own characters. To an advanced soul, with a keen spiritual sight, looking down from the higher spheres, this earth must be seen enveloped in murky clouds, much as the city of Pittsburgh used to look to the physical eye, when coal-smoke gave it the name of being one of the blackest, dirtiest cities in the world. Nor do we know, nor even guess, perhaps, of the power of aggregated volumes of gathered, accreted good or evil thoughts.

But you may ask me, "Is evil more powerful than good?" No, most assuredly not, and the good will ultimately triumph. The conflict between good and evil, or between light and darkness, truth and error, knowledge and ignorance, has been going on through all the past ages, up to this time, and will continue to go on until evil shall have been eliminated by the good, or the darkness shall be banished by the coming of light. Error is temporary, while truth is eternal. The good, the noble thoughts, the great thoughts of earth's wisest and best, through all ages, perhaps even though they have not been given external expression, have never died, but have ever lived on in earth's atmosphere, throbbing with deathless impulses for the benefit of the race, and overcoming, as far as possible, the evil thoughts of others. And as those good ones and wise ones passed on into spirit life, they have continued to send their beneficent thoughts earthward, until, with the mighty spirit-wave that is now pouring down upon the earth, "the world is to-day swayed by the thoughts that come direct from the spirit spheres, although, of course, the influence of the old thoughts linger like the noxious vapors from smouldering fires." If the inhabitants of the earth would all, with one accord, pour forth their best and highest thoughts and aspirations to meet the downward flowing streams of light from the higher spirit spheres, it would not be long until earth's spiritual or mental atmosphere, so far as the human is concerned, would be cleared out, and present a greater contrast to its former condition than the city of Pittsburgh now does, since it has ceased to use fuel, to the time when it was choked and blackened by the smoke of its own fires. If for the next twenty-four hours every soul on earth should lift its aspirations heavenward, and think only its best, its purest, highest, noblest, most benevolent thoughts, heaven and earth would come together, and the thousands, perhaps millions, of dark, unhappy earth-bound spirits would find themselves all at once in a comparative blaze of light. The heavy, murky vapors would begin to roll away from earth's mental atmosphere, and the millennium, even if it did not at once dawn upon the world, would at least be making rapid paces this way. Every heart would be touched with peace, good-will, love and happiness; and the influences would be multiplied many fold, if, at the same time that this soul-lifting process was going on among mortals, the spirit world should also concentrate its forces upon the earth and send down its streams of light and love and power upon "the upturned brow of humanity."

What a mighty soul force might thus be generated! What an energizing spiritual leverage to be placed under humanity to lift it up toward heaven! How the dark places of human ignorance might be lifted up, and souls now sitting in the shadow of death, without hope either for this life, or the life to come, have a new song put into their mouths, and be able to see light and joy ahead—yea, even surrounding and permeating their very beings! How hatred and strife and disease would flee away, and in place would come love, peace, health and happiness! And how even the "spirits in prison"—those earth-bound souls who went out of this life utterly bankrupt, so far as the future was concerned, would also be lifted up out of their deplorable conditions—for it is said that "a good person develops a soul force that is used to give spiritual strength to mortals and spirits in darkness, the number that can be helped being proportioned to the extent of the purity of the individual;" and if one person has this power, how much power might not these aggregated and concentrated forces have! And, again, it is said that "the soul-force generated by a good act in one part of the world can be spiritually used to prevent crime and wrong-doing in other places"; and would not this general concentration

of heavenly aspirations wipe out all wrongdoing from the face of the earth?

And this leads me to speak or rather, I have been leading the subject up to the point where I may speak of the Whole World Soul Communion, an idea which we are assured came from the spirit side of life, and which was to be a step toward the universal soul-movement of which I have been speaking. At this particular time, we are told that the spirit world, or a portion thereof—that is, those spirits who are interested in the movement—make a special concentration of magnetic spirit forces upon the earth, for the elevation of our race, and for their spiritual enlightenment. We are instructed to aspire for "higher truths and universal peace," and every one, regardless of race or creed, is especially invited to participate. These are things that, surely, all may ask for. There have been those who sneered at, or objected to this Whole World Soul-Communion, but it must be that they do so (I think) because they do not fully understand its import, nor the beautiful principles upon which it is based, which principles I have tried to set forth in this lecture. I know that I have attended soul-union circles, on the 27th of the month, at which was experienced and uplifting spiritual influence not generally felt elsewhere; in fact, where

"The opening heavens around us shone  
With beams of sacred bliss;"

and where there seemed to be an especial nearness to a very letting in to the higher spheres of thought and being. It has also been my good fortune to lecture on several Sundays that came on the 27th of the month, and, on each occasion, I was enabled to speak under a stronger, more uplifting spiritual influence, than at other times; thus showing—as I believe—that there had been an usually strong spiritual influence generated by the nearer approach of the two worlds to each other, brought about by the united aspirations of those who had engaged in the Whole-World Soul-Communion, and that the angel helpers were thus enabled to furnish me with unusual help in my work.

But whether we choose to take part in this soul-union, or not, let us not forget the power of thought, and so guard and direct our thoughts that we may not be afraid nor ashamed for the assembled universe of spiritual intelligences to take note of the same; and if our thoughts are pure and good, our lives cannot help being pure and good, and the world will be the better for our living in it.

(Written for the Golden Gate.)

Our Duty as Spiritualists.

By MRS. S. F. J. HERRING.

We do not, friends, concern ourselves our thoughts and speech, too much in the physical proofs, tests, and doings of Spiritualists and Spiritualism, rather than, the divine principles which alone can make us lead better and purer lives. As I understand it, spiritual truths must be lived, to make us truly better or happier. The physical demonstrations are given us to bring the truths of spirit power before all men; but to rely upon them for aid, thus shirking our responsibilities of life, is not always best, even for the cause. Thus while our actions are to be guided by the highest spiritual aspirations our own spirits, and their twin spirit guides, alone should be free to think and act, in order that spirit growth or development may begin now, while we are ourselves materialized spirits. All true growth of the spirit is from within, and only as much spiritual food as we can make use of and live is of any essential good to us.

Many Spiritualists are apt to lose sight of the high and holy teachings of that harmonious philosophy underlying the truths of all pure religions; that divine charity towards all which "covers a multitude of sins" of our own and neighbors, too—a charity that sees good in all, and only the good. If we look for fraud and badness in those about us we are sure to see it. In fact, it is difficult to help seeing it—even when trying not, so undeveloped is the condition of our own and others' spiritual growth to-day. But is it not our duty to shut our eyes to all these conditions and try to see only the good around us? Would we not be the happier and better for so doing, and might we not be raising the standard of spiritual growth by keeping the good ever in sight while thus silently, prayerfully, seeking the uplifting of the spirit?

Again, many Spiritualists consider it a duty to support their speakers and mediums by attending various meetings, visiting mediums, etc., and giving of their time and money liberally (even though they have neither to spare), many times censuring those who do not do all of these things, forgetting that the growth of the spirit comes with the absorption of spiritual food—not the mere outward hearing of ideas, but the silent living of them.

The divine power of thought, spoken or written, when reaching a kindred spirit, not only refreshes, but should arouse to renewed life and action, all to higher and nobler work. Is it not possible, then, to crowd the mind with even good ideas, so that its strength be impaired and a natural weakness for even spiritual food, follow? Many Spiritualists are chronic seekers after tests and proofs of spirit return, even though they fully believe in the fact, thus they make no headway towards spiritual life now, so busy are they in seeking to appease their one desire for

phenomena! I have met such, and find myself frequently doing likewise, and regard it as detrimental to the highest spiritual growth. If it were for our best and truest spiritual welfare that we should learn only through the spirit world, should be always aided and assisted in all material ways by our spirit friends, then would it surely be so told us; and so would there never be any mistakes made in our communications, as now is the case. But where a few cases exist where spirit guides manage all for their mediums, how many lay brothers and sisters are there who drift about at the mercy of each medium they go to for aid, ever getting different counsel, and often very unreliable, too! all going to prove to my mind, that while the phenomena is quite necessary in arousing the masses to listen and search for truth, yet it is not all sufficient for humanity to-day, in their imperfect spiritual growth. Earth-life with its cares, sorrows, mistakes and joys, are all needed steps in the upward and higher growth of the soul of man.

There is no easy way of gaining a knowledge of life through spirit aid, that can be relied upon always. Each must learn the alphabet, if he would read and gain wisdom—else why do we need an existence here?

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